

**Hatred Of Sin.**

Holy Lord God! I love thy truth,  
Nor dare thy least commandments light;  
Yet pierced by sin, the serpent's tooth,  
I mourn the anguish of the bite.

But, though the poison lurks within,  
Hope bids me still with patience wait;  
Till death shall set me free from sin,  
Free from the only thing I hate.

Had I a throne above the rest,  
Where angels and archangels dwell,  
One sin, unslain, within my breast,  
Would make that heaven, as dark as hell.

The prisoner, sent to breathe fresh air,  
And bless'd with liberty again,  
Would mourn, were he condemned to wear  
One link of all his former chain.

But oh! no foe invades the bliss,  
When glory crowns the Christian's head;  
One view of Jesus as he is  
Will strike all sin for ever dead.

—COWPER.

**Speculation as to God's Actions.**

Some well-meaning Christians will sometimes be presumptuous enough to decide what God would or would not do under given circumstances. This is a kind of insidious rationalism, and should be guarded against. For instance, it has been argued that since human speech was confounded at Babel, only one language could be the original and perfect language which Adam spoke, and that that must be Hebrew, for God would not choose any other, because it was the most perfect. Others again argue that because God would not create empty and desolate worlds, therefore the stars must be inhabited. All this is presumption. No one knows what God would or would not do in these cases. Some of us may think that this kind of speculation is harmless. Unfortunately, however, infidels are quick to catch the lesson of rationalism from Christians, and to carry its operation one step farther. They will argue. A God who loves man, would not permit man to be subject to suffering; therefore, there is no God who loves man. And again on the same line of reasoning, they will say: If God gave a revelation to man, he would have given it to all men; but the Jewish and Christian revelation has only reached a minority of the human race; therefore God has given no revelation.

To all such reasoning the answer is clear and simple. We do not know what God would or would not do. Any man who thinks he knows, apart from what God has revealed to us, deceives himself. We have had enough of such silly rationalism of this kind, both on the Christian and infidel side. Christians may profitably set a lesson to infidels in this respect, by ceasing to make dogmatic statements as to what God could, would, or should do, in the things whereof revelation is silent.

M.

**Exegesis of the Sermon on the Mount.**

Blessed are the pure in heart: for they shall see God.

There are thousands in the world who lay claim to purity. Many there be who are righteous as they appear to men; but they are not so at heart. This scripture is a stinging rebuke to all such. Very little of the Savior's teaching is ungentle in its character. The beatitudes are tender and beautiful in expression, yet the truth told is no less powerful. He means, in the text that no one with an impure heart can see God. To be blessed is to be favored; and to be favored one is supposed to receive what is not received in general, or by all. The pure in heart is there set forth as a favored class, and the blessing is the privilege of seeing God.

This scripture is a standing rebuke to all self-righteousness. It is not the external appearance of righteousness that avails with God, but it is true purity. The foul heart and the holy exterior are scorned by God. Shoddy does not satisfy nor please the Just Judge Omnipotent.

Purity is a word that expresses much. To say a man is pure, is expressing much to his honor. Christ found a kind of purity among the Pharisees. They were pure externally and appeared well before men. But their hearts were not right. The aim of their holiness before God was to serve a personal desire and gratify human ambition, in-

stead of prompting others to follow God and be truly righteous. To them religion was valuable as a means to obtain a living and self-aggrandizement only. They were pure outwardly, but that was the extent of their good works. The heart, which should have been clean, was full of malice, sordid ambition and selfish desires, consequently was not pure before God who is able to see into the inner-most parts of man.

The pure in heart shall see God; no others can in the sense to dwell with him in the New Heaven and New Earth. God cannot be deceived, and the dishonest and proud will not draw any comfort from the hope that they will escape judgment because they have taught in the name of Jesus, and in his name done many good works according to their own view.

**Faith and the Atlantic Cable.**

The Atlantic cable lies out of sight and reaches in the bed of the ocean. How do we know but what it is broken into a thousand pieces? We cannot send a ship to take up and examine the cable every time some silly, dyspeptic skeptic comes along and suggests that all might not be right. We just send the message, and then, when the answer flashes back, we know that through all the leagues, that cable is all right. So it is with our relationship to God. We need not worry ourselves about the manner and means by which God answers us. The probability is that we could not understand them even if we saw them in operation, any more than the sea-monsters can know anything of the messages which flash back and forth along the mysterious cable which has been let down in their haunts. We pray; our prayer is answered. Why need we trouble ourselves about the how of it, when the fact itself is certain.

M.

**Christ as a Reformer.**

In every manner that Christ can be viewed, he is seen as a great reformer. His work in this sphere was not only confined to religion; but, considered apart from his divine mission, his life in the world was of immense advantage.

His reformation was commenced as all reformations are. He extended the broadest liberality, and his compassion was as great as the honor of his name with the angels. Had he been natural, the same selfishness would have developed itself that has been shown in many subsequent reforms. Even his chosen followers (and it is reasonable to decide that he chose the most manly men to be found among the common people of all Gallilee, with one exception) were obliged to learn several sharp lessons before they were willing to come down to the benevolent nature of the reform in which they were chosen to be actors.

In many cases, belief and baptism were the only conditions of membership in the reform party of the Holy Land; and where there was gross crime, repentance was required. Nothing beyond this was asked. No inquiry was made further, and the professor was taught to live a moral life, and one obedient to the commands of Christ.

The real commands of Christ which were intended as rules of life.

Probably a more simple reformation was never commenced in religion during any period of the world's history. No standard of fellowship was framed further than obedience, and the entirety of this demand was gauged to suit the abilities and powers of the servant, so it would have been impossible to frame a discipline that would have allowed the breadth of freedom that was extended by Christ to the people.

He taught humility, but he never defined exactly how much was useful, nor how little would do. He taught that anger was a punishable sin, under certain conditions; but he did not name how many times it could be committed without dreadful results. He taught that the oath proceeded from evil and gave commandment that man's communication should be simple, and mellowed down the penalty of disobedience to inferiority in the kingdom of heaven.

In short the spirit of his reformation was to make heavy yokes easy and heavy burdens light. No one was rejected because he did not obey all,

but the disposition to strive to enter in at the straight gate was essential to all.

**Alexander Mack.**

Some one said in the EVANGELIST, Nov. 21st, it was said, "That history was a little conflicting as to whether the Tunker Baptists in Germany, came out from the Reformed or Presbyterians." If we were to say, they came out from Predestination, I think we would be very nearly correct.

There is published in New York City, "The Century" (Scribner's monthly.) In the December number of 1881, there is contained an article on the history of the Old Ephrata church, Lancaster Co, Pa. From about 1720 to 1796, commonly called the Seven-dayer church. This sketch also gives some account of the origin of the Tunker Baptist church in Germany, in 1708. The article gives about as much authentic history in a small space, if not more, than any piece I have ever read.

It was written by Prof. Scitensticker, of the University of Pennsylvania, so said to be, at Philadelphia. I have a letter from him, written three or more years ago, in which he says he wrote the article in the Century.

As the name seems to be a German one, I would suppose he could speak with a good deal of correctness on the religious history of Germany. On page 214 of the Century, the following paragraph occurs:

"The Dunkers are a species of Baptists, first heard of in Germany in about the year 1708. At that time, under the laws of the empire, only three confessions were allowed free exercise of their religious worship. The Catholics, the Lutherans and the Reformed (or Calvinists.) All others were considered unsound, erratic and dangerous. In some localities, however, where the government was more tolerant, or intolerance, less vigilant; a variety of sects sprung up; and in a few nooks of the wide empire, the Separatists found not only an Asylum; but through the sympathy of the rulers, a cordial welcome.

This was, notably, the case in the territory of the Counts of Isenburg, and Witsgenstein, in the south-western part of Germany. It was there, in 1708, that some Separatists, under the lead of Alexander Mack, a miller of Schriesheim, resolved 'to establish a covenant of conscience, and to accept the teachings of Christ as a gentle yoke.'

They solemnized their union by trine immersion in the river Eder, near Schwarzenau and this was the origin of the Dunkers, (Dunkards or Tunkers) which is merely a nickname for Baptists, fashioned after the Dutch term Dompelaers."

OBED SNOWBERGER.

Jan. 26th, 1887.

**Swanton, Ohio.**

This is Sabbath evening and I am somewhat lonely when I think of the many sermons that will be preached tonight by the brethren, and to think that I am not privileged to listen to any of them. But I am truly glad to have the EVANGELIST to read, as there are so many good pieces in it. I noticed that brother Swihart had such good success at Oakville and other brethren at other places. It is cheering to know that the good work is going on, even if we here at Swanton are not at work as we should be. It may be that we are a little too much like the Lawyer to whom a minister asked, "How much of the life that you are living day by day is for Jesus?" Now if we ask ourselves the same question, I think we will feel like the Lawyer did—that we are not doing what is required of us; but he repented and went to work. I hope that we may do likewise.

I write this with the hope that it might make some others realize that they are not doing what the Lord requires of them. I for one am willing to confess that I feel that I ought to do more for the good cause than I have been doing of late years.

We have no regular preaching here at the present time. It seems that we are too poor, or have not enough of that holy fire in our hearts, at least there must be some reason. Well some of us attend the United Brethren sometimes. I for one have been attending part of the time, thinking it is better to warm by a neighbors stove than to freeze to death. I can say that they have enough of that holy oil that I could see to trim my lamp.

LYDIA ANN BAKER.